

Among the best articles in the early volumes were those on political economy by Turgot and Quesnay. The foundations of this science had already been laid by Hume, who announced in 1752 the great principle, afterwards set forth by Franklin, demonstrated still later by Adam Smith, and since found very valuable for keeping up friendly intercourse between nations, namely that each gains in wealth by the productiveness of her neighbors, and that each impoverishes herself by taxing imports.

FREDERIC MAY HOLLAND.

THE TEMPLE OF CONFUCIUS IN SHANGHAI.

The illustration accompanying the present note was intended for the article on Confucius, by Mr. Teitaro Suzuki, which appeared in the November *Open Court*.



The illustration was made from a beautiful engraving by Tyson. The part of the architecture of the temple here represented is the first portal of the entrance.

BUDDHIST MISSIONARIES OF JAPAN IN SAN FRANCISCO, CALIFORNIA.

Among the Japanese Buddhists the Shin-shu or "Sect of Truth" is the most powerful and influential. Its adherents are at the same time distinguished by great zeal. They were well represented at the Religious Parliament and sent out a number of leaflets and tracts in order that their doctrines might be presented in the true light.

We learn now that the West Hongwanji of the Shin-shu have decided to extend their missionary work to the United States of America. They have missionaries in Korea, China, the Malay Peninsula, the Hawaiian Islands, and other

countries, and have of late been emboldened to disseminate their religion among the nations of the West.

Dr. S. Sonoda and the Rev. K. Nishijima, educated at the Buddhist University of Kyoto, called "Hongwanji Daigakurin," have arrived in San Francisco, and as a first step in their work propose to gather round them their co-religionists in the Japanese community of that city: They have taken their headquarters at No. 807 Polk St., and were well received by their countrymen.

We have repeatedly expressed our strong adhesion to the principle of missionarising. We are glad to see Christians send out Christian missionaries, and we believe that a religion without missions is dead. But we think that at the same time Christianity would be greatly benefited if missions from other religions were sent to Christian countries; for an exchange of thought on the most important subject of life can only be salutary. A competition between the different religions spurs their adherents on to develop the best qualities and to be watchful in their own conduct. A religion which enjoys a monopoly in a country is apt to fall into decay.

We said lately in *Buddhism and Its Christian Critics*:

"Missionaries are religious ambassadors. Their duty consists not only in the propagation of their own religion, but also in the acquisition of a perfect comprehension of the religion of the people to whom they are sent, and Christians can justly pride themselves on the fact that all their great missionaries, such men as Duff, Judson, Hardy, Beal, Legge, and others, every one in his field, did an enormous amount of work which served to widen our own knowledge of the religious views that prevail in India, Ceylon, Burmah, and China. Indeed, had it not been for their labors, comparative religion would have made little advance. And I should not hesitate to say that the most successful part of their work consisted, not in making a few converts abroad, but in widening the horizon of the people who had sent them. Such is the advantage of an exchange of thought on the most important questions of life, that it would be a blessing all around if the non-Christian religions also decided to send missionaries on a larger scale to Europe and America in order to have their faith worthily represented among Christians, to facilitate comparison and invite investigation."

It is pleasant to notice that the Buddhists of the Shin-shu sect have taken up again the plan of missionarising, and we heartily welcome the two Buddhist missionaries who have recently arrived in San Francisco.

In order to allow our readers to note the spirit in which these strangers approach our country, we publish below extracts from a letter received from Mr Nishijima:

"I am very happy to say, we two Buddhist missionaries are heartily and sincerely welcomed by almost all the Japanese people living in the city and in all the districts of California, owing to the great thirst they feel for their own religion which they could not enjoy in this country until we opened the Buddhist Mission. And, furthermore, we find that we have many friends among the Americans who take great interest in investigating Buddhist doctrines.

"Our intention is to spread the Gospel of Buddha among the Americans who are sincere and earnest in their desire to pursue the truth, the highest truth revealed first by the enlightened Lord Buddha Sakyamuni some two thousand five hundred years ago, in India.

"We are not one-sided, however; we know that there are many strong and some weak points on each side of Buddhism and Christianity. We believe that we

Buddhists must learn from Christians, while on the other hand Christians can likewise learn from Buddhists.

"I am now very much pleased to see that our Hongwanji authorities are positively tending to the thought of spreading its religion, the true gospel of Buddha, widely abroad, by sending out not only emissaries, but also some active and able missionaries, to all important parts of the world.

"I have a very strong conviction that Buddhism is naturally destined to become the universal religion in the future, for the reason that there is perhaps no other religion equal to Buddhism, that would satisfy the refined minds of highly educated people of the twentieth century. And, at the same time, I cherish also another conviction not less strong than the above, that Buddhism, though supreme and grand and most beautiful in its doctrines as it is, may never be taken widely among mankind as their established faith as long as its followers themselves remain incompetent to prove its goodness before the public.

"I am now very fortunately called to the position in which I should like to devote myself to realize these two convictions. I feel very happy to become a martyr for the sake of mankind, but I find myself so poorly armed and so lamentably hindered by an imperfect knowledge of English that I should be overcome, no doubt, by bitter disappointments, if I had not an indestructible faith in my heart.

"I am most happy to say, however, I have a very pious belief in the boundless mercy of the Amitabhu Buddha who will assuredly support and protect me when I walk through the good and righteous path ordained by him.

"I came to America with such a belief, notwithstanding my apparent deficiency in all attainments required.

"My only goal is to attain myself and help others to attain the Maha-Nirvana, where the highest freedom and true happiness may be enjoyed, which our Lord Buddha has revealed for the first time to mankind, suffering constantly from their own passions and ignorance, inherited from previous existences." P. C.

A PHILOSOPHICAL CLASSIC.

Descartes's *Discourse on Method*, which constitutes the latest number of the Religion of Science Library,¹ a cheap series of books issued bi-monthly by the Open Court Pub. Co., was first published in Leyden, in 1637, and was followed by three brief tracts as appendices: the *Geometry*, the *Meteorics*, the *Dioptrics*.

The *Discourse on Method* was Descartes' intellectual confession of faith, his statement of his own peculiar method of reaching the Truth; the appendices were his documents of justification, specimens of the *actual* Truth that he had reached by his method. And splendid specimens they were: the invention of analytical geometry, which literally unshackled mathematical research; the researches in the theory of equations and algebraical symbolism; the enunciation of the law of the refraction of light, which is the foundation of the development of modern optics; the partial explanation of the rainbow; and so forth. All these achievements, far as they may seem from the common life, are shot through the warp and woof of our technical civilisation, and our entire spiritual and material existence bears their hidden impress.

Whether our calling, therefore, be that of a philosopher or not, and whatever be our attitude to the problems involved, the contemplation of the methods by

¹ *Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences* By René Descartes. Authorised reprint of Veitch's translation. With Portrait. Chicago: The Open Court Publishing Co. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price, 25 cents.